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The *progress* of society is, in its method, direction and impelling motives, "analogous to the growth of consciousness rather than to that of the biological organism;" hence Prof. Baldwin objects to the application of the term *organism* to society, and prefers *organization*.

It would be impossible here to enter into any more minute examination or criticism of the positions maintained in this work. Attention should be called, however, to Prof. Baldwin's classification of the various sorts of developmental "Selection." The accompanying table, reproduced from Appendix B of the book, shows a number of distinct types, together with the authors who have discovered or elaborated them. The arrangement begins with the purely biological agencies, and proceeds up through the psychological to the social. The table furnishes a valuable contribution to evolution literature; the distinction drawn between the means, the result, and the name given to the process itself, clears up a number of points in regard to which considerable confusion has hitherto existed.—H. C. W.

ANTHROPOLOGY.

The History of Mankind.¹—The second volume of the translation of Prof. Ratzel's "History" more than meets the expectations of students of ethnography and others who have awaited its appearance with no little interest. The "modern method" of treatment and the wealth of illustrations continue to be prominent and pleasing features.

"Book II" describes (1) The Cultured Races of America; (2) The Ancient Civilized Races of America; (3) The Arctic Races of the Old World. Book III, The Light Stocks of South and Central Africa. Book IV, The South and East Africans.

The American tribes are not considered in detail, but in culture groups as the Forest and Prairie Indians of North America, the Forest Indians of Central and South America, the Pategonians, the Fuegians, etc. No general treatise has heretofore so fully described the inhabitants of the southern portion of the South American Continent. Some of the prevailing stories regarding their utter wretchedness are contradicted, and we learn that "the Fuegians are, at the bottom, Indians like all the rest," and our estimate of their disposition and

¹ *The History of Mankind.* By Professor Friedrich Ratzel. Translated from the second German edition by A. J. Butler, M. A., with introduction by E. B. Tylor, D. C. L., F. R. S., with colored plates, maps and illustrations. 1897, N. Y., Macmillan, Vol. II, pp. 562.

intellect increases with nearer acquaintance. Throughout the volume, attention, justly due but seldom paid, is given to that important factor of culture growth, geographical environment. The author describes the advantages offered by the flora and climate of temperate and tropical America, and briefly comments upon the disadvantage to the nascent civilizations of the absence of the larger domestic animals. Very little space is given to speculations regarding the origin of the American race. We are told that "there can be no doubt America possessed human inhabitants as early as the Age of the Drift, though the conflict as to Tertiary man is as far from being settled there as it is in Europe." The date of the workshop for the manufacture of chert-flakes, which was discovered in Minnesota, is accepted without question as "interglacial." The Trenton Ghost is not raised. The belief in the unity of the American race is based upon the ground of long isolation and consequent assimilation rather than upon community of descent. Virchow's statement is quoted with approval "that from the point of view of anthropological [somatological] classification there is no real unity among the aboriginal population of America," a typical American skull does not exist, "in every large burying-ground all lengths and shapes are represented."

The Eskimos are connected with the Indians, "as it seems too hazardous to rank them with the true Monogoloids. But northeast Asia is unquestionably a region of transition which finds its continuation in northern America." We may hope that the results obtained by the Jesup expedition will have an important bearing upon this question. Notwithstanding the excellent authorities quoted we can scarcely admit that the stature of the Eskimo is "low," but are more inclined, after a journey through the entire region occupied by the "Western Eskimo" west of the Mackenzie, to agree with a recent paper by Mr. Murdoch, in which he states that they are of "medium height, while much taller men are far from uncommon." The Eskimo has been cleared of the charge of stuffing himself with raw meat and drinking quantities of train oil, but not so the reindeer—Chukchi, by whom "frozen fish is eaten raw; the head of a freshly-killed reindeer has also to be devored raw, and his liver, ears, and kidney-fat are regarded as tid-bits only when raw. Melted fat or butter is a favorite drink, and is consumed in quantities of several pounds." Among the Hyperboreans as among so many races in more favored climes, the withering influences of civilization are at work. "The pastoral and hunting races of northern Asia have begun to die out extensively" (p. 217).

We are given the benefit in Books II and III of compilations from the recent extensive additions to our knowledge of Africa and its

inhabitants. Type specimens from the immense African collections which have been acquired recently by European museums are represented by numerous drawings and many new and excellent photographs of natives are reproduced. We are led to believe (p. 250) that Africa was peopled from the "eastward," probably by way of Arabia. The similarity of certain art products, social customs and anatomical characters between the African and Oceanic races would seem, to many anthropologists, to be of greater value as evidence of unity of origin than the resemblances between the myths of the two regions upon which Professor Ratzel lays some stress. Whatever his origin may have been, the future of the African is considered to be of greater importance; what that future will be we may form some estimate from the excellent account given of his present condition.

It is to be regretted that a map of America, at least of the South American tribes, is not given. Ornithologists will certainly not admit the capercaillie among American *Tetraonidae* (p. 9), and if the "partridge" is "a species of quail," as in the south where *Colinus virginianus* is so called, then it cannot be of "about the same size" as the prairie hen, which, however, does equal the size of *Bonasa umbellus*, the "partridge" of the north. The pigeon was, not is, abundant. *Ursus ferox* is given for *U. horribilis*. A cheerful and lively disposition might have been ascribed to many other Indian tribes besides those of the "sunny regions in the southern Rocky Mountains," for example, the northern Athabascans who possess a cheerful temperament in spite of the depressing influences of their inhospitable environment. The Athabaskan tribe referred to as "Ojibbeways" on p. 28, is probably the Chippewyan group which occupies the region between the Great Slave Lake and Lake Athabasca, a thousand miles northwest of the territory of the Ojibzways of Algonquin stock.

The work, as a whole, is clear and comprehensive, a contribution which we believe will do much toward explaining the nature and purpose of this department of anthropology to the lay reader, and which supplies the student with a text-book of the greatest value.—F. R.

SCIENTIFIC NEWS.

The French School of Anthropology entered upon the work of its twenty-second year on November 3d. The program for 1897-98 is as follows: